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“ ‘Gwyl y rhagor y sydd rhwng y rhai hyn ar rhai sydd yn Llyfr Coch, a hen gopiau eraill; a gwybydd fod y gerdd hon yn hen iawn; gan fod cymmaint o ymrafael rhwng yr hen gopiau.’ i. e. Advertat lector quàm variant inter se exemplar Hergestianum et alia exemplaria in hoc cantico, et sciat, hoc carmen ob differentias prædictas esse vetustissimum.

“ Those learned men are, therefore, mistaken, who suppose, that the Druids never committed any of their compositions to writing; when it is evident, that these and others of their productions have been conveyed down to us. Taliesin, as I have before hinted, informs us, that he was instructed by them in many of their mysteries, particularly in that of the *μῆσιμψυχωσις*, and in many other rudiments of their philosophy. And hence it is, that his works are more obscure than those of any other of the ancient bards.”

[To be continued.]

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## ANCIENT HISTORY.

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### HU GADARN.

THAT the fountain of history, in all countries, has been overshadowed by the darkness of fable is a truth, which has long obtained the common suffrages of the world. With the exception of the inspired writings, there are no records, which pretend to delineate a primitive state of society, that are not more or less impregnated with the wild and fanciful theories, which, in the minds of the early historians, must have supplied the place of positive information. History, indeed, in its infancy, was preserved in the language of the Muses, and was, therefore, modelled according to the raptures or caprice of their votaries. Nor can it be deemed surprising, that, in the absence of all genuine inspiration, a sort of infallibility should have been ascribed to the indefinable transports of the poet. Hence, we are informed by Herodotus, that the divinities of Homer and Hesiod,—the earliest of the Pagan writers and the historians of their times,—and which afterwards became the divinities of the world, were the mere creatures of their own arbitrary imaginations; although he might more properly have said, that it was the traditional heroes or patriarchs of a still more ancient period, whom they had thus dignified with the apotheosis of the muse, according to the prover-

bial principle, that every thing, which is obscure, must necessarily be sublime.\*

The minute and learned investigation, which the mythology of the heathen world has, of late years, undergone, has abundantly proved, that it must have had some such foundation as that, which has just been alluded to,—or, in other words, that the patriarchal chiefs of Scriptural History had, by this metamorphosis, become the deities of romance. Nor, among the many extraneous testimonies to the truth of divine writ, is there one, that carries greater weight with it, than the remarkable coincidence discoverable in this particular. It does not, however, come within the present design, to compare all the important personages of the Pagan mythology with their correspondent characters in the sacred history. All, that is now contemplated in this respect, is to attempt to shew, with a view to the more immediate subject of this article, that the primitive records of every nation present us with one or more tutelary beings, by whom its destinies were at first guided, independently of that general stock of divinities, who were common to most heathen countries, and whom priests and poets alike idolized. And the similarity of attributes, appropriated by tradition to these primitive characters, is so very extraordinary, that it cannot be considered as merely accidental. It is more than probable, that it was the result of one common cause; and those, who have referred it to the events, consequent on the great catastrophe of the Deluge, have adduced arguments on the subject, that are not easily to be refuted. There are, for instance, such correspondent particulars in the histories of Noah, Osiris, and Dionusos, to mention no others, as seem almost to confirm their identity. And, it may not be uninteresting to enquire, what features of resemblance are also to be found in the history of the ancient Patriarch of the Cymry. Before the comparison be made, however, it will be necessary to review such memorials of this celebrated character, as are transmitted to us by the Triads.

The Triads, that relate to Hu Gadarn, or Hu the Mighty, are in number seven, and contain six distinct notices of him. In the first place we learn, to take the events in their most natural order, that, by means of his prominent oxen, as the words *Ychain Banawg* have been translated, he drew to land the crocodile of the lake of floods, so that the lake burst out no

\* “Omne ignotum pro magnifico.”

more\* : and the names of these oxen, we are informed, were *Neinio* and *Peibio*. After this important achievement, whatever it was, the Patriarch appears before us as the great benefactor of the Cymry, whom he is recorded to have instructed in the useful arts of agriculture, before their arrival in Britain, and while they remained in the summer-country, which an ancient commentator has described to be that part of the East now called Constantinople†. The next benefit, that he conferred on the people, of whom he thus appears to have been the head, was by dividing them into various tribes, and directing them, at the same time, to an unanimity of action, for which he is represented as one of the “three primary system-formers of the nation of the Cymry‡.” In addition to this he is farther commemorated, as having been the first, that adapted vocal song to the preservation of memorial and invention, and as having contributed thereby to the foundation of Bardism§. The occurrence, last in succession, appears to have been his arrival in the Isle of Britain, with the nation of the Cymry, whom he is stated, in two Triads, to have conducted from the summer-country already noticed, here called *Deffrobani*, and a colony of whom he is also said to have fixed at the same time in Armorica, on the coast of Gaul||. And his landing in this country, as we find from another of these ancient documents, was not marked by any characteristics of violence; for he is described as not desirous of obtaining dominion by war and bloodshed, but by justice and peace, for which reason his followers are ranked among the “three social tribes of the Isle of Britain¶.”

Such are the memorials, preserved by the Triads, of Hu Galdern; at least, these are all that have descended to our times. From the notices of him, however, that occur in the early poets, it is probable, that more numerous traditions were once in existence. Taliesin, who wrote in the sixth century, describes him as the “dispenser of good, the sovereign chief, the proprietor and rightful claimant of Britain\*\*,” while, upon another occasion, he styles him “the father of all the tribes of the earth, a bard and a

\* Arch. of Wales, p. 71. Tr. 97. See also CAMBRO-BRITON, vol. 1, p. 127.

† Arch. of Wales, p. 67, Tr. 56.

‡ *Ib.* id. Tr. 57.

§ *Ib.* p. 71. Tr. 92.

|| *Ib.* p. 57, Tr. 4, and p. 57. Tr. 54. See also CAMBRO-BRITON, vol. 1. p. 45.

¶ Arch. of Wales, p. 58, Tr. 5, and CAMBRO-BRITON, vol. 1. p. 47.

\*\* “Marwnad Acddon o Von,” Arch. of Wales, p. 70.

musician," and addresses him by the title of "father Deon" and "Beli\*." The next notice, that occurs, is in a poem of Gwynvardd Brycheiniog, a bard of the twelfth century, who alludes to "the two oxen of Dewi, putting their necks under the car of the lofty one," by which a reference to Hu is generally understood. But, the most important passage is the following in a poem of Iolo Goch, bard of Owain Glyndwr, who lived in the fourteenth century.

"The mighty Hu is a sovereign, who is a steady protector,  
A king, distributing the wine and the praise,  
Emperor of the land and sea,  
And the life of all, that are in the world, was he:  
After the Deluge he held the strong-beamed plough, active and excellent."

Sion Cent, too, who wrote in the following century†, charges his countrymen with being idolaters of Hu, which proves, at least, that the Patriarch's memory was generally revered even at that time. And Llywelyn Moel, a bard of the same period, thus speaks of his oxen.

"They are the oxen  
Of Hu the Mighty, with a piece of his chain;  
And his five angels, you see,  
With a golden harness of active fiery flame."

The last notice of consequence we find in a poem of Rhys Brydydd, who wrote in the next century, and who, in one of his poems, has the following lines on the subject:

"The smallest of the small  
Is Hu the Mighty in the judgment of the world;  
He is the greatest and lord over us,  
We sincerely believe, and our God of mystery;  
Light and swift is his course,  
A particle of lucid sunshine is his car:  
He is great on land and seas,  
The greatest whom I shall behold."

This, then, is the simple portrait, which history and the poets enable us to draw of the famous patriarch or legislator of the Cymry; but, "few and imperfect," to adopt the language of a

\* "Marwnad Uthr Pendragon." *Ib.* p. 72.

† Sion Cent was the poetical appellation adopted by the Rev. John Kent, D.D. who flourished from 1420 to 1470. He was one of the sect, called Lollards, and wrote several Latin treatises on theological subjects, as well as many poetical pieces in his native tongue. From his superior attainments he acquired the reputation of a conjuror amongst the common people: and many stories of his transactions with his infernal majesty are still extant.

late popular writer\*, "as are the outlines of the character of the Cimbric chief, preserved in the Triads, it is not too much to say, that, as in the celebrated fragment of Grecian sculpture, so in these ancient fragments there remains enough to enable the mind to conceive the excellence of the whole." For, upon a careful examination even of these scanty materials, we may learn to distinguish in the memorials of Hu the features of a singular and pre-eminent character. The only difficulty will be, whether to assign to him a fabulous or a real existence, whether to regard him, with the learned author of the "Celtic Researches," as the "great demon-god of the British Druids†," or to consider him, with the no less accomplished writer just quoted, as a mere mortal hero, endowed, in the highest degree, with the commanding qualities of wisdom and fortitude, and as having established a deathless name by the equitable and peaceful government of the nation, over whom he presided‡. A part of the memorials, above transcribed, may appear to justify the former conclusion, at least so far as to appropriate to this remarkable character some mythological attributes; but the greater portion represents him merely as the wise lawgiver and beneficent father of his people. This apparent contradiction may, however, be reconciled by following the opinion of a celebrated modern writer, who conceives Hu Gadarn to have been the Patriarch of the Cymry, and by whom he was rewarded after his death with divine honours for the useful arts and civil institutions, which he had established amongst them§. He was, in a word, the deified Progenitor of the Cymry, and connected, in all probability, with the Diluvian Theology, as a comparison of his

\* Rev. Peter Roberts in his "Early History of the Cymry," p. 33.

† "Mythology and Rites of the Druids," pp. 24 and 110. On another occasion, however, Mr. Davies considers the "picture of Hu, as drawn in the Triads, *exclusively* to represent the patriarch Noah."—Ib. p. 108. See also the "Celtic Researches," p. 164, where the characters both of the "Supreme Being" and of Noah are presumed to be united in Hu.

‡ "Early History of the Cymry," p. 51.

§ This is the opinion of Mr. Owen Pughe in the "Cambrian Biography," p. 178. But see also the Dictionary of the same writer under the word Hu, where he appears to have entertained a notion somewhat different; for he there considers him to be "unquestionably identified with the Heus of Gaul and the Anubis of Egypt." The identity with Heus seems probable enough from the name; but of the Egyptian deities Osiris appears to bear a closer resemblance with Hu than Anubis, as will, perhaps, be evident from the sequel.

general attributes with those imputed to similar characters of antiquity may tend to prove.

The first, and, on every account, the most important, particular in the memorials of Hu the Mighty, is the feat he performed with his oxen, in drawing the crocodile or whatever the animal be, which the Triads call *avanc*, out of the lake of floods. This passage has already undergone a pretty ample investigation in the former volume\*, wherein a remarkable coincidence was shewn between this singular achievement and a similar one recorded in the Hindu Mythology. It was also observed on that occasion, that the crocodile and hippopotamus were considered anciently in Egypt to be symbolical of the Deluge. All this, however inexplicable in its particular allusion, may serve to point out a general correspondence between this and the early traditions of other countries, as well as to connect it, in some respect, with the history of the Noachidæ. The two oxen of Hu form also a very material consideration in this view of his character, since nothing is more certain than that those animals performed a conspicuous part in the mythology of most countries. The Egyptian deities, Osiris and Isis, together with Apis, as is well known, had not only oxen and cows for their emblems, but were also worshipped under those forms. It is also certain, that a cow was anciently held sacred both in Hindostan† and Scandinavia. And it may confirm the account of the Triad to notice a passage in Dionysius‡, where we are informed, that the rites of Bacchus and Noah were anciently celebrated in Britain, from which we may reasonably infer the veneration of its inhabitants for the bull, the appropriate symbol of the Arkite Divinity§. Yet, whether to

\* Page 128.

† The custom of holding a cow's tail at the hour of death is still common to the Hindus as a sacred ceremony: and there is a Welsh proverb which has an allusion to some such practice.

‡ Dionysius Perieg. v. 565. See also "Mysteries of the Cabiri," vol. 1. p. 211.

§ It would be a curious inquiry to attempt to ascertain, why bulls and oxen have in most countries been emblematic of Noah, or of his deified representatives. Something, perhaps, might be effected on this point by resorting to elementary words, which express, primarily, simple ideas, and, secondarily, such things, as are supposed to be more particularly characteristic of such ideas. Thus, *bu*, *biv*, *buch*, which imply, in Welsh, existence, life, and course of life, are also expressive of *kine*, which, as being at the head of animals most useful to man, may be considered, in some degree, as symbolical of life. And, as the ark is expressly said to have contained "all flesh, wherein is the breath of life," a bull or ox may reasonably have been adopted as its emblem:

account for Hu's oxen on this ground, or because the same animal was, in primitive times, so commonly used in sacrifice, or because of its utility for the purposes of agriculture, must remain a problem, which it is now scarcely possible for any ingenuity or learning to solve. It is sufficient for the object of this inquiry, that the circumstance indicates a high degree of antiquity in this extraordinary memorial of the Cymry, as well as a singular concurrence with the primitive traditions of other ancient communities\*.

The next point of view, in which the character of Hu presents itself, according to the order previously adopted, is as the great benefactor and lawgiver of his people. And it is here worthy of observation, that the Triads, which commemorate these attributes, represent Hu, contrary to the usual tenour of these records, as one of the "three benefactors," and one of the "three system-formers of the *nation of the Cymry*," not "of the Isle of Britain," a peculiarity, which appears to refer to a period antecedent to the settlement of the Cymry in this island. Indeed, one of these Triads, as has been seen, even states this to have been the fact, and specifies the occurrence, to which it relates, to have taken place in the summer country, presumed to be some part of the East. The coincidence with Hu's character, as the founder of agriculture and legislation, is general and remarkable in the history of the tutelary patriarchs or divinities of other nations. To begin with Osiris, the most considerable of the Egyptian deities, he is invariably represented as the first, who taught his subjects to cultivate the ground, to plant vines, and to follow the dictates of justice and morality†; on which account he has been generally regarded as emblematic of Noah, a circumstance, to which his entry into the ark to avoid the fury of Typhon or the sea, as

and, as long as the primitive language existed in its original simplicity, this symbol of the ox or *bu*, to use the Welsh word, may have been intelligible and appropriate. Nor is the Welsh tongue the only one, in which this elementary analogy between life and kine still exists:—the Latin *viro* and *bos*, and, still more strongly, the Greek *βίωω* and *βύς* serve to exemplify it. Nor is the common English phrase of "live stock," as applied to these animals, without its use in the illustration of this hypothesis.

\* Some instances of this coincidence, as well as some of the popular traditions, still extant in Wales, on the subject of Hu's oven, may be seen in the first Volume of this work, p. 128. It was thought unnecessary to repeat them here.

† See the "Isis and Osiris" of Plutarch.



recorded by Plutarch\*, gives an additional probability. Dionusos, too, whether he be considered as the god of Arabia, of India, or Greece, (for he has been claimed by all,) is described as having been the first to teach his people to build, plant, and enter into societies, and also to have given them laws: and, as the Grecian mythology farther represents him to have been exposed in an ark at sea, and miraculously preserved, his identity with the Diluvian Patriarch seems hardly questionable. Similar characteristics are also ascribed to Menu, the great Patriarch of Hindostan, as also to Vishnu, in his ninth incarnation under the name of Buddha, according to the singular and obscure system of the Hindu Mythology†. In China, too, Fo-Hi, the founder of that ancient empire, has been invested with the same attributes, and the period of his reign is fixed in the Chinese records at about twenty years subsequent to the Deluge‡. Nor is the history of Manco Capac, the first monarch of the Peruvian dominions, the least important in this general coincidence. The account, given of him by his countrymen, is, that he declared himself a descendant of the sun, that he instructed his people in the arts of agriculture and civilization, and united their scattered tribes under one dominion: and for this, we are told, he was worshipped as a deity after his death. It is, certainly, singular, that a nation like Peru, dis severed from all connection with the ancient world, should have preserved these strong, these indisputable traces of a common origin. The circumstance concurs most remarkably with those previously detailed in vindicating the genuineness and antiquity of the Welsh records.

We next find Hu in the character of a poet or musician. He is described as the inventor of song and the founder of bardism: and in this particular we have seen the testimony of Taliesin agreeing with that of the Triads. Nor is it difficult to find pa-

\* Ib. p. 364.

† Buddha was worshipped in Japan under the name of Budsdo: and Sir William Jones was of opinion, that this deity was also the Odin or Woden of Scandinavia and the Fo-Hi of China. See the *Asiatic Researches*, vol. 1. p. 425. Buddha and Woden are likewise to be identified with the Mercury of the Romans and Greeks. Hence Bhood-War, Wednesday, and Dies Mercurii are used to denote the same day of the week. See *Maurice's Hindostan*, vol. 2. p. 481.

‡ Among other particulars of Fo-Hi it is related, that he used seven different kinds of animals for sacrifice. May not this have some reference to the divine command given to Noah? "Of every clean beast thou shalt take to thee by sevens, the male and his female."—Genesis, 7. v. 2.

rallels to this part of his portrait in the ancient history of other countries, although it does not appear so essential to his patriarchal character as some of his other qualities. However, it may be noticed,—to say nothing of the popular attributes of Apollo,—that Orpheus, among the Greeks, as is well known, is represented as having been particularly eminent for his skill in music and poetry, on which account he was deified at his death\*. And it forms a part of the eulogium, which the Chinese apply to the memory of Fo-Hi, that he was the inventor of musical instruments. There is in all this a coincidence, which appears to have sprung from one common source.

The last point, to be considered in the memorials of our national Patriarch, is his settlement with his followers in this country. This was pretty fully discussed in an early number of the CAMBRO-BRITON, wherein the concurrent testimony of Taliesin was also quoted, as to that part of the East, from which the Cymry are said to have emigrated†. But Hu is recorded not merely as having colonized Britain, but as having colonized it in equity and peace, rather than by the means of bloodshed and violence. And such is one of the praiseworthy distinctions, ascribed to the Vishnu of the Hindus, in his character of Buddha already noticed. He is represented as a mild and beneficent prince, averse to war and tumult, and instructing his people in the duties of humanity and peace. Such too were prominent features in the portraits of Fo-Hi and Manco Capac, both of them celebrated for the equitable lenity of their government. In a word, this part of Hu's character is among the strongest proofs of its primitiveness, as being in conformity with that of the Patriarchs of all ancient history, whether sacred or profane. Nor can we avoid being convinced, from a full and candid examination of all the memorials of this extraordinary person, that they preserve the general traces of one common progenitor, whom most nations, in the darkness of early tradition, have exclusively appropriated to themselves. Mr. Bryant, in speaking of Phoroneus, thus describes this common ancestor‡.—“He lived in the time of the flood, he first erected altars, he first collected men together and formed them into petty communities, he first gave laws and distributed justice: he divided mankind by their families and nations over the face of the earth.”—The

\* For this we have the authority of Pausanias and Diodorus Siculus.

† Vol. 1. p. 46. See also “Early History of the Cymry,” p. 25.

‡ “Analysis of Ancient Mythology,” vol. 2. p. 266.

greatest part of these peculiarities will be found to unite in the delineation of Hu, as it appears in the Triads.

It would be improper to close this account without offering a few observations on the name of this Cimbric Patriarch, and on the etymological analogies, which seem to result from it\*. Mr. Owen Pughe, in the passage of his Dictionary, before cited, defines the term to mean "that, which is apt to pervade or spread over, and also an epithet for the Deity in the Bardic theology, descriptive of his omniscience." And he adds, "Huon is another appellation of the same import, and derived from Hu." Without stopping to enter into any metaphysical discussion of the propriety of the abstract meaning here applied to this word, it may be more advisable, and certainly more satisfactory, to enquire what correspondence may be discovered in this respect with other names of antiquity, and thence to shew, how far Mr. Pughe's definition is corroborated by historical evidence†.

\* Etymology is, undoubtedly, a useful science, though not always to be depended upon, as the following extract from Mr. Faber's "Mysteries of the Cabiri," will sufficiently prove. With reference to the Diluvian superstition he remarks—"Its introduction into Britain will account for the prevalence of Arkite names in these dominions. One of our Scottish isles still retains the Egyptian title *Buto*, while its neighbour *Arran* seems to have received its appellation in honour of *Aran*, the Ark. In a similar manner *Mona*, or Anglesey, the grand seat of Druidical worship, and its frith *Menai*, are probably mere variations of *Menai*, the land of *Menu*." Vol. 1, p. 212. Now, as to the last three words here mentioned, *Aran* signifies a high hill or alp, and is so commonly used in Scotland and Wales,—*Món* implies what is alone, separate, or detached, and, accordingly, properly applied to an island,—and the etymology of *Menai* has been given in a preceding note, p. 53. If Mr. Faber's knowledge of Welsh must be taken as a specimen of his acquaintance with other tongues, much cannot be said in praise of the "Mysteries of the Cabiri."

† It may not, however, be irrelevant to the purpose to observe here, by way of note, that the very same term was used in Hebrew as one of the divine names. The word is *הוּא* *Hû*, and occurs frequently in the sacred volume, and is synonymous with *He*, but generally rendered, in the Septuagint, by the Greek *εἶ*, signifying "he or it is." And here it may be necessary to remind the general reader, although it cannot be forgotten by the Biblical scholar, that the verb substantive "to be," is not infrequently employed in Scripture to denote the divine essence, as, for instance, where God appeared to Moses in the burning bush, Exodus, ch. 3, v. 14. On the same principle, therefore, the personal pronoun *Hû*, was used in the sense of "I am He," the verb being understood. In this manner it is applied, in Genesis 3, v. 15, to the "seed of the woman," that should bruise the serpent's head. *Hû* is also used in the Arabic version once for *El*, (Ps. 99, v. 2.) and another time for

That *Hu* or the aspirated *U* was anciently employed to denote the Supreme Being is sufficiently clear from one of the titles of Jupiter, also appropriated to Dionusos or Bacchus. This was  $\Upsilon$ - $\alpha$ s, or, as written in Latin, *Hyas*, and which the Greek lexicographers have derived from  $\upsilon$  $\omega$ , *pluo*, and consequently signifying *Pluvius*, one of the well known epithets of the "father of Gods and men\*." By depriving this word of its Greek termination, which in cases of etymology is always allowable, we have the primitive or elementary  $\Upsilon$  agreeing precisely with the Welsh *Hu*. And it is not a little confirmatory of this idea, that *Huon*, as observed by Mr. Owen Pughe, was one of the Bardic names of the Deity, and, with reference to the latter syllable of which word, it may not be impertinent to remark, that  $\Omega$ , was, among the ancient Amonians, one of the titles of the sun†, a circumstance, which appears to connect the *Huon* of the Bards with the  $\text{H}\lambda\iota\omega\varsigma$  of the Greeks and consequently with the Helio-arkite theology‡. But, to return to *Hu*, it is rather singular, that the unutterable name of the Deity, known to the Bards, was spelt O I W, which, in its most natural sound, approaches very near to the word now under consideration. And we are informed by Plutarch, that *Uc* or *Uch*, in the sacred language of Egypt, signified a king, and that *Osiris* was anciently called *Usiris*, a corruption of *Uc-Sehor*, or Solar King, the word *sehor* having always some relation to the

*Shiloh*, (Gen. 49. v. 10.) It may likewise add to the weight of these observations to mention, that the ancient Pagans actually gave the name of  $\text{A}\upsilon\lambda\omega\varsigma$ , or *He*, to one of their principal idols. And hence too the " $\text{A}\upsilon\lambda\omega\varsigma$   $\epsilon\phi\alpha$ " of Pythagoras, who boasted to be the son of Apollo, and wished to be considered as speaking from divine inspiration.

\* Even the common Greek appellation of Jupiter,  $\text{Z}\epsilon\upsilon\varsigma$ , may perhaps be traced to the same origin. For it is by no means improbable, that it was the *Heus* of the Gauls, with the prefix S or Z commonly used before an aspirated vowel. Thus the Greek  $\epsilon\pi\acute{\iota}\lambda\alpha$  became in Latin *septem*,  $\epsilon\acute{\xi}$ , *sex*,  $\upsilon\pi\epsilon\rho$ , *super*, and  $\epsilon\rho\pi\omega$ , *serpo*,—upon the same principle, that *Hindu* is occasionally written *Sindu*, and *Hipha*, *Sipha*. Thus too the Welsh *Havren* becomes *Severn* in English, and *Haul* has in Latin been converted into *Sol*. This change was, no doubt, anciently common; and *Ys* is still an ordinary prefix in the Welsh tongue.

† Thus Cyril on Hosea observes,  $\Omega\iota\delta\epsilon\epsilon\iota\varsigma\ \circ\ \text{H}\lambda\iota\omega\varsigma$ , and again, speaking of the Egyptians,  $\Omega\iota\delta\epsilon\epsilon\iota\varsigma\ \pi\alpha\rho'\ \alpha\upsilon\lambda\omega\varsigma\ \circ\ \text{H}\lambda\iota\omega\varsigma$ . See also Genesis, 41. v. 45. where *On* occurs as the name of an Egyptian idol, and which the Septuagint version translates the sun, and gives the name of Heliopolis to the city of *On*.

‡  $\text{H}\lambda\iota\omega\varsigma$  is derived from the Hebrew *El* and *On*, mentioned in the last note. *El* is a name for the divinity, and is, therefore, synonymous with the Welsh *Hu*. *Huan* it should also be stated, is an old Welsh name for the sun.

sun\*. Nor is it among the least extraordinary coincidences of this nature, that the name of *Hu* is actually preserved in that of *Fo-Hi*, the founder of the Chinese empire, where, although the word be differently spelt, the sound is the same†. And, lastly, it cannot fail to be observed, that the *Hu* of the Cymry has been the origin of the Romanized term *Heus* or *Hesus*, according to Cæsar and others the principal divinity of the Gauls, although the martial character, given him by those authors, has deprived him, in some degree, of the genuine characteristics of his prototype‡. The general agreement, discernible in these instances, makes it very probable, that the word *Hu* may have originally possessed the elementary signification, assigned to it by Mr. Pughe in the passage above quoted, and that it was therefore employed by the ancient Cymry to designate the supreme or divine character of their Patriarch.

From all that has been here collected, on the subject of *Hu Gadarn*, there are two conclusions, which appear to be naturally deducible. The first is, that this celebrated character is to be connected, in his general attributes, with the chieftains or patriarchs of other ancient countries, and, consequently, that the authenticity of the Triads is, in this respect, very materially confirmed by extraneous testimony. The other deduction is, that the very name of the Cimbrië chief implies the highest degree of exaltation and dignity, as may be proved from its use, either singly or in combination, to denote the heroes and deities of the ancient world. It may therefore be assumed, as a general inference from the whole, that *Hu the Mighty* was, as already described, the Patriarch of the Cymry, and, if not to be satisfactorily identified with Noah himself, that he belonged to the ear-

\* "Isis et Osiris," vol. 1. p. 364. But some derive *Osiris* from the Hebrew word *Hoshir*, which signifies the *enricher*, and consequently make him synonymous with Plutus, the god of wealth. With reference to the etymology given in the text, it may be mentioned, that the Hebrew *Shûr* signifies to contemplate or look upon with reference to light or fire, and that *Shôr*, in the same language, is used for an ox, the emblem of the sun's orb, which may serve, in some degree, to explain the connection of oxen with the solar superstition.

† *Fo* is supposed by Sir W. Jones, in the place quoted in a preceding note, to be the Indian *Buddh* softened. If so, *Hi* would have a distinct and independent signification, as above surmised.

‡ See Cæsar Bell. Gall. l. 6. Lucan. l. 1. v. 445. and Lactantius Fals. Rel. 21. where *Hesus* is more assimilated with the Mars of the Romans, than with any other divinity, a character quite incompatible with that of *Hu*,—though there can be little doubt of one name being derived from the other.

liest race of the Postdiluvians,—that he was pre-eminently the benefactor of his people, and that he received from them, as a recompense, agreeably with the dark superstition of those times, the posthumous honours of a divinity.

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## ANTIQUITIES.

### TOMB OF BRONWEN.

#### *To the EDITOR of the CAMBRO-BRITON.*

SIR,—As I naturally conclude, that every article, relating to the history and antiquity of Cambria, especially those which record facts of an early date, will add an interest to your work, I beg leave to send you a paper, which my worthy friend, Richard Fenton, Esq. of Fishguard, communicated to me, soon after we had endeavoured to investigate some of the rudest monuments of British antiquity in Anglesea.

During the long and minute examination of our numerous barrows in Wiltshire, and especially in the neighbourhood of Stonehenge, I had often reason to lament, that, by their contents, we could form no conjecture, either at what period, or to what personage the sepulchral *tumulus* was raised. But from the following record, this mysterious deposit seems to have been ascertained; and, from the rarity of such a disclosure, I make no doubt, it will prove acceptable to many of your readers.

I am, Sir, your obedient servant,

*Stourhead.*

R. C. HOARE.

An Account of the Discovery, in 1813, of an Urn, in which, there is every reason to suppose, the ashes of *Bronwen* (White Bosom), the daughter of *Llyr*, and aunt to the great Carac-tacus, were deposited.

A farmer, living on the banks of the *Alaw*, a river in the Isle of Anglesea, having occasion for stones, to make some addition to his farm-buildings, and having observed a stone or two peeping through the turf of a circular elevation on a flat not far from the river, was induced to examine it, where, after paring off the turf, he came to a considerable heap of stones, or *carnedd*, covered with earth, which he removed with some degree of caution, and got to a *cist* formed of coarse flags canted and covered over. On